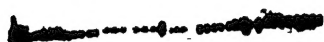


Pali Text Society.

THE **REFERENCE**
THERA- AND THERĪ-GATHA

(STANZAS ASCRIBED TO ELDERS OF THE BUDDHIST
ORDER OF RECLUSES.)

BETROCKVERTED
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THE THERĪ-GĀTHĀ.

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THE
THERAGĀTHĀ:

COLLECTION OF STANZAS IN THE PĀLI LANGUAGE,
ASCRIBED TO DIFFERENT BUDDHIST THERAS.

EDITED BY
HERMANN OLDENBERG.

PREFACE.

THE collection of THERAGĀTHĀS, or of stanzas believed to have been uttered by different ancient Theras, has found its place, together with an exactly corresponding THERĪGĀTHĀ collection, in the KĪṆḌAKAṆIKĀYA, and is mentioned both in the Dīghabhāṇaka and in the Majjhīma-bhāṇaka lists of the texts which form that Nikāya.¹ The arrangement of the collection follows a system very frequently adopted in Buddhist literature, not only in shorter portions, such for instance as the sixth book of the Parivāra, but also in very extensive books, such for instance as the Jātaka collection, and the Aṅguttara Nikāya: first are placed the single stanzas, then follow the dyads, triads, etc.² The sections ascribed to the single Theras do not always form one continuous and connected whole, but in many instances gāthās uttered at different times and on different occasions are incoherently put together. For instance, in the section belonging to Ānanda we first find verses alluding to his having obtained Ara-

¹ See Childers, s.v. nikāya.

² In Vedic literature a similar principle, as is well known, is adhered to in the arrangement of the first seven books of the Atharva Veda.

hatship—which he was supposed to have reached a few months after the Buddha's Parinibbāna,—and perhaps also to the share he took, according to tradition, in the proceedings of the council of Rājagaha¹; and then follows the gāthā uttered by him immediately after the Buddha's death.² Thus also the two stanzas pronounced by Anuruddha on the last-mentioned occasion³ are found in our collection amid verses with which they have no other connection than the identity of the author.⁴

As is the case with the stanzas of Ānanda and Anuruddha alluded to, a large number of Theragāthā verses recur in the great Sutta collections or in the Vinaya texts.⁵ It does not, however, seem probable to me that this can be said of all of them, so that the Theragāthā collection would be only an extract made from the other Piṭaka texts. Though of course in the present imperfect state of our acquaintance with the Sutta Piṭaka it would be hazardous to try to pronounce any definite opinion about the relation in which our collection stands to the other Piṭaka texts, we may express our belief that, as is very probably the case also with

¹ See Therag. 1022, 1024; comp. 1031: koṣāṇakko mahesino.

² v. 1046, comp. Mahāparinibbāna Sutta, p. 62, ed. Childers.

³ vv. 905 seq., comp. Mahāparinibb. Sutta l. l.

⁴ Another interesting instance of verses following each other in the same section of the Theragāthā collection, which, notwithstanding, pre-suppose an entirely different condition of things at the time when they have been uttered, is found at vv. 837, 838, to be compared with the Sela-sutta in the Suttanipāta.

⁵ It will suffice to call attention here to the verses of Sona Kolivisa (vv. 610 seq., comp. Mahāvagga v. 1. 15 seq.); the verses of Aṅgulimāla (vv. 866 seq., comp. the Aṅgulimāla Sutta, Majjhima Nikāya), the verses of Vaṅgisa (vv. 1263 seq., comp. the Kappasutta, Sutta Nipāta).

PREFACE.

regard to the Jātakas, the Udānas, etc., the Theragāthā book, besides verses repeated from other works, consists, to a very great extent, of materials entirely its own, and highly significant for the understanding both of the religious theories and of the religious feeling prevalent among the ancient Buddhist Order. While thus, on the one side, the Theragāthā collection in our opinion contains more of the verses attributed to the Theras than the other Piṭaka texts, it must be stated also that on the other side it contains less; for so much is clearly seen already now that the Sutta and Vinaya books give a large number of verses which are attributed there to different Theras, which have not been received into our collection. So it is not surprising that also of the dicta of Theras which are quoted in the Milindapañha, only a part is found again in the Theragāthā book.¹ For a full inquiry, however, into the principles—if there were any such principles—by which the redactors of the Theragāthās were guided as to what they received or did not receive into this collection, we must await further progress in the publication of the Sutta texts.

Most of the stanzas of course are supposed to have been uttered by the Theras surrounding Buddha, during the lifetime of the Master, or at least shortly after his death. Of one of the Theras, however, viz. of the Thera Tekicchakāni, it is expressly stated in the commentary² that he lived under King Bindusāra, the father of Dhammāsoka; the

¹ See Mr. Trenckner's note at p. 129 of his excellent edition of the Milindapañha.

² See the note at v. 356

commentary adds that his verses were received 'into' the canon by the fifters assembled at the third convocation.—

In preparing the present edition of the Theragâthâs I have made use of the following MSS.

A MS of the India Office (Phayre Collection) written in Burmese characters

B. MS. of the Bibliothèque nationale at Paris (fonds Pal. 91); Burmese writing

C MS kindly lent to me by the priest Subhûti, Sinhalese characters

D MS of the commentary called PARAMATTHADĪPAṬI,¹ belonging to the Royal Library at Copenhagen (see Westergaard's *Codices Indici Bibliothecae Regiae Havniensis*, p. 35 seq.), Sinhalese characters. The comment on each section is opened by an introduction giving an account of the Thera to whom the authorship of the section is ascribed, of the way in which he reached Arahatship, of the occasion on which he uttered his gâthâ or gâthâs, etc.² Then follows the text of the gâthâs and the explanation or paraphrase. I designate

¹ The text of the Theragâthâs adhered to in the *Paramatthadīpanī*—and we may add without doubt given in all our MSS.—is as expressly stated in the introduction of the *Paramatthadīpanī*, on the sacred tradition handed down in the *Mahāvihāra*—the author professes to write '*Mahāvihāra-vāsinā samvāya-vilomayam*' (thus reads the MS.—not *vilomayam* as given by Westergaard). This statement is to be compared with the analogous ones in the Uddum of the *Cūḍavāṇṇa*, book iii (*Vinaya Pitakā* vol. ii p. 72) and in the introductory stanzas of the *Sumaṅgalā Vilāsinī* quoted in my '*Catalogue of the MSS. at the India Office*' (*Pali Text Society's Report 1882* p. 71). Most probably the whole tradition of *Pitakā* texts which has survived to this day in the Southern Buddhist countries is to be derived from the *Mahāvihāra*.

² It is to be remarked that these introductory stories contain very frequent quotations from the *Apudāra*, so that the *Paramatthadīpanī* may be of considerable use to a future editor of that text.

the text readings by *Da*, and the readings occurring in the course of the explanation by *Db*. Unfortunately our MS. of the comment breaks off at the second verse of the *Soḷasanipāṭa*, so that for nearly half the extent of the *Theragāthā* collection I had to do without its assistance.

A large number of blunders common to *ABC* conclusively show that these three MSS. are derived from the same original, which is lost to us, but of which so much can be said that it did not belong to the more correct MSS. of *Piṭaka* texts¹; its authority is certainly much inferior to that of the comment. Of the three copies which represent to us this lost original, *A* is by far the most reliable; from another very incorrect copy of the *code's* *archetypus* descend *B* and *C*.²

It will not be surprising to any one familiar with Indian MSS. that in a number of passages readings are found which would seem to point to a connexion of our MSS. different from that which we have stated. Thus, in several instances

¹ See, for instance, v. 26: *sacchabyādhim*, *saccapāḍi*, *saccabyāḍi* for *pacca-vyāḍhi*; v. 279: *hetāni* for *soṭāni* (similarly v. 1265: *hetum* for *soṭam*); v. 309: *āsabhāḍkūlam* and *āsakakūlam* for *āpagākūlam*; v. 318: *sasato* for *payato*; v. 412: *purisaṃ* for *sudīpaṃ*; v. 429: *samabbhindaṃ* for *panna-gindaṃ*; v. 501: *passetha* for *sayetha*; v. 528: *savanti* for *pavanti*; v. 598: *pañṇā* for *sañṇā*. Considering this very frequent interchanging of the letters *s* and *p*, we shall scarcely hesitate to correct, in the *Uddāna* after v. 120, *Vaṅ-pavhayo* into *Vaṇasavhayo*.—Other instances of blunders common to *ABC* are, v. 3: *nisīve* and *nisive* for *nīṭhe*; v. 41 (=1167): *nabha-* for *vaṇa-*; *Uddāna* after v. 90: *ja* for *ca*; v. 469: *pāpimsu* for *pāṃimsu*; v. 496: *paccaya* for *maccassa*.

² See, for instance, v. 12: *cabhanarato* *B* and *cabhāṇarato* *C* for *jhānarato*; v. 50: *dhiceati cāti* *BC* for *siccati vāti*; v. 1128: *asubham* for *asurā*; v. 1152: *bhavassa dīsaṃ* (or *bh' dīsaṃ*) *BC* for *tava saṇṇaṃ*. It is manifest that these blunders point to Burmese characters.

B. has readings in common with D, in which these MSS. differ from AC; in other cases blunders of ABC, or even such belonging only to the BC class have found their way to D also. The explanation of this is clearly enough that the copyist of one MS. introduced into his text different readings either from his own memory, or from other MSS., or from glosses or corrections written on the margin of the MS. he was copying. We should of course in no case allow ourselves to be led away by these *exceptions* from that judgment as to the mutual relation of our sources to which we have been led by undeniable *rule* in the grouping of the various readings.

I ought not to omit pointing out the fact that the separate *Uddânas* or *Indices*, which occur regularly at the end of each *Nipâta*, and at the end also of the whole work, and give the names and numbers of the *Theras* and the number of verses in each chapter, and in the whole work respectively, seem to be based on a recension or condition of the text different from that which now lies before us. In one case, at the end of the *Catukka-Nipâta*, the *Uddâna* gives one *Thera* more than the text (13 as against 12), and in several cases it gives more verses than the text now contains.¹ But I confess that I am not inclined to attach much weight to the statements in these *Uddânas*. In the only one of these instances in which I have been able to consult the commentary (that in the *Catukka-nipâta*), it supports the text and not the *Uddâna*;

¹ In the *Vāṭṭi-nipâta* 215 as against 214, in the *Timpā-nipâta* 105 as against 102, and so on.

and not only so, but the statements of the Uddâna appear even to be self-contradictory. It states, indeed, that the number of Theras is thirteen, but in the preceding enumeration of the names it would be necessary to take the word *bharati* in line 3 as a proper name (!) in order to make up that number. Then when we come to the final Uddâna at the end of the work, we find that the total number of Theras (264) agrees with that in the Text,—presupposes, that is, 12 (and not 13) Theras in the Catukka-nipâta. So, again, while the number of verses in our text is 1270, the number given in the final Uddâna is 1360, and the number arrived at by adding up the totals given in all the separate Uddânas to the various Nipâtas is 1294. Whatever may be thought then of these striking contradictions, it is clear that for the practical treatment of our text these numbers in the Uddânas must be left entirely out of sight.

In concluding these introductory remarks, I have to express my very sincere thanks to the administrations of those libraries, and to those scholars, who have most liberally aided my undertaking by placing at my disposal MSS. of the Theragâthâ as well as other materials required for my work, viz. the Royal Library at Copenhagen, the India Office Library, the Bibliothèque nationale, Subhûti Unnânsê, Professor Fausboll, the Rev. Dr. Morris, and Dr. R. Rost.

THE RA-GĀTHĀ

Namo tassa bhagavato arahato sammāsambuddhassa.

Sīhānaṃ va nadantānaṃ dāṭhīnaṃ girigabbhare
suṇāthero bhāvitattānaṃ gāthā attupanāyikā : || 1 ||
yathānāma yathāgottā yathādhammavihārino
yathādhimuttā sappanā viharissu atanditā, || 2 ||
tattha tattha vipassitvā phusitvā accutaṃ padam
katantaṃ paṇḍavekkhantā imam attham abhāsisum. || 3 ||

EKANIPĀTO

Channā me kuṭikā sukhā nivātā, yassa deva yathāsukhaṃ ;
cittam me susamāhitam vimuttam, ātāpī viharāmi, yassa
deva 'ti. || 1 ||

itthaṃ sudam āyasmā Subhūti therō gātham abhā-
sitha 'ti.

Upasanto uparato mantabhānī anuddhato
dhammāpake dhamme dumapattam va māluto 'ti. || 2 ||

itthaṃ sudam āyasmā Mahākotthikathero gātham
abhāsitha.

INTRODUCTORY STANZAS.—1, attupanāyikā A, attun' C, atthūp' D, atthupa-
nāsikā B. Comp. the 4th Pārāpika rule and Mahāvag. V. 1. 28.—2, yathāvi-
muttā 'ti vā pātho D.

1 (comp. 51-53), me sā kuṭikā A D a, me kuṭikā B C D b.—2 (=1006), Mahā-
kotthikath' A, Mahākotthiko tth' BC. Mahakotthutath' D.

Paññam imam passa tathāgatānam : aggi yathā pajjalito ,
nisīthe

ālokadā cakkhudadā bhavanti ye agatanam vinayanā
kappikhan ti. ||3||

ittham sudam āyasmā kaṅkhārevato thero gātham
abhāsittha.

Sabbhīr eva samāsetha paṇḍiteh' atthadassibhi :
attham mahantūṃ gambhīraṃ duddasaṃ nipuṇaṃ anuṃ
dhīrā samadhigacchanti appamattā vicakkhaṇā 'ti. ||4||

i. s. āyasmā Puṇṇo Mantāniputto thero g. a.

Yo duddamayō damena danto Dabbo santusito vitinna-
kankho

vijitāvi apeta bheravo hi Dabbo so parinibbuto thitatto 'ti. ||5||

i. s. āyasmā Dabbo thero g. a.

Yo Sītavanaṃ upāgā bhikkhū eko santusito samāhitato
vijitāvi apetalomahamso rakkham kāyagatāsatiṃ dhitimā
'ti. ||6||

i. s. āyasmā Sītavaniyo thero.

'Yo pānudi maccurajassa senaṃ naḷasetuṃ va sudubbalaṃ
mahōgho

vijitāvi apeta bheravodhi danto so parinibbuto thitatto 'ti. ||7||

i. s. āyasmā Bhallīyo thero.

Yo duddamayō damena danto vīro santusito vitinnakankho
vijitāvi apetalomahamso Vīro so parinibbuto thitatto 'ti. ||8||
Vīro thero.

Svāgataṃ nāpagataṃ na yidaṃ dummantitaṃ mama,
saṃvibhatteṣu dhammesu yam settham tad upagamin ti. ||9||
Pilindavacchathero.

3, aggi A, aggi BCD.—nisīve A, nisīve BC, nisīthe, so ammes nisīve corrected into nisīthe D (nisīthe rattiyam) — 5, hi AD, pi B, deest in C.—thitatto AD, thitatto BC.—6, upagā ABC, upāgā D.—rakkhū AC, rakkham BD. Then ABCD agree in reading kāyagatāsati dhitima (dhitimā C). D. rakkhan ti rakkhato (rakkhanto?) kāyagatāsati ti kāyārammaṇaṃ satim kāyagatāsatikammaṭṭhānaṃ paṇibrahmaṇasaṃ aṇiṇṇento.—In the commentary this stanza is ascribed to the Thera Sambhūta.—7, nalaṃ corrected into naḷa A, dalaṃ B, dalhattham C, nala D. Comp. Suttanip. 1.—9 (comp. 885), na durāgataṃ A, nā duragataṃ B, nā dūragato C, nāpagataṃ D. Further on we find another reading dubhagataṃ (instead of apagataṃ) mentioned in the commentary (“nāpi dutthu āgataṃ”).—saṃvibhatteṣu A, sav' BC, vibhatteṣu (“saṃvibhajitvā vattadhammesu”) D.

Vihari apekkaṃ idha vā hurama vā yo vedagū samito
yajatto
saovesu dhammesu anupalitto lokassa jaññā udayabbayaṃ
cā 'ti. || 10 ||

Puṇṇamāsathero.

Vaggo paṭhamo. uddānaṃ :

Subhūti Koṭṭhiko thero Kaṅkhārevatasubbato
Mantāniputto Dabbo ca Sītavaniyo ca Bhallīyo
Vīro Pilindavaccho ca Puṇṇamāso tamonudo 'ti. |

Pāmujjabahulo bhikkhu dhamme buddhappaṇḍite
adhiḡacche padaṃ santaṃ saṃkhārūpasamaṃ sukhaṃ ti. || 11 ||
Cūlagavaccho thero.

Paññābālī sīlavatūpapanno samāhito jhānarato satīnā
yadattiyaṃ bhojanaṃ bhuñjamāno kaṅkheṭṭha kalam idha
vitarāgo 'ti. || 12 ||

Mahāgavaccho thero.

Nilabbhavaṇṇā rucirā sītavārī sucinḍharā
indagopakasaññānā te seḷaṃ ramayanti man ti. || 13 ||

Vanavacchatthero.

Upajjhāyo maṃ avacāsi ito gacchāmi Sīvaka
gāme me vasati kāyo araññaṃ me gato mano
semānako pi gacchāmi ; n' atthi saṅgo vijānatan ti. | 14 ||

Vanavacchassa therassa sāmāyero.

Pañca elinde pañca jahe pañca c' uttari bhāvaye ;
pañcasangātigo bhikkhu oghattiṇṇo 'ti vuccatīti. || 15 ||

Kuṇḍadhāno thero.

Yathāpi bhaddo ājañño naṅgalāvattani sikhī
gacchati appakasirena, evaṃ rattindivā mama
gacchanti appakasirena sukhe laddhe nirāmise 'ti. || 16 ||

Belatṭhasāso thero.

10, vihari or vihariṃ A, vihari C, viharati B, viharī and viharīṃ D, viharīti viśeṣato hari apahari apanāsi D. — UDDĀNA : Koṭṭhiko AB, Koṭṭiko C. — Subbato C, supputo B, sammato A. — 11, Cūlavaccho A, Cūlavaccho C, Cūlagavaccho B, Cūlagavaccho D. — 12, yadattiyaṃ AC'D, yadattiṃ B. — bhojanaṃ C, bhojana AB. — Mahāgavacchatthero A, Mahāgavaccho th' BC, Mahāgavacchatth' D. — 13, vārī sucinḍharā ABC. — D gives both 'vārī sucinḍh' and 'vārisucinḍh'. — 14, upajjhā D. — 15, comp. 633, Dhammap. 370. — uttari ABD, Uttari C.

THERA-GÂTHÂ.

Middhī yadā hoti mahagghaso ca niddāyitā samparivuttasāyī
mahāvārāho vā nivāpapaṭṭho punappunaṃ gabbhaṃ upeti
‘ mando ’ti. || 17 ||

Dâsako thero.

Ahû buddhassa dâyâdo bhikkhu Bhesakalâvane,
 kevalam atthisaññaya aphari paṭhavim imaṃ.
 maññe”haṃ kâmarâgaṃ so khippam eva pahīyatāti. || 18 ||

Singâlapitâ thero.

Udakam hi nāyanti nettikā, usukārā namayanti tejanam,
dāruṃ namayanti tacchakā, uttānam damayanti sūbatā
'ti. || 19 ||

Kulo thero.

Marāṇe me bhayaṃ n' atthi, nikantī n' atthi jīvite,
sandehaṃ nikkhipissāmi sampajāṇo patissato 'ti. ||20||

Ajito thero.

Vaggo dutiyo. uddânam :

Cûlavaccho Mahâvaccho Vanavaccho ca Sîvako
 'Kundadhâno ca Belatthi Dâsako ca tato param
 Singâlapitiko thero Kulo ca Ajito dasâ 'ti.]

Nâham bhayassa bhâyâmi, satthâ no amatassa kovido.
yatttha bhayaṃ nâva¹ttthati tena maggena vajanti bhi-
kkhavo 'ti. ||21||

Nigrodho thero.

Nilā sugīvā sikhino morā Kāraṃviyaṃ abhināḍanti,
te sītavātakalitā suttam jhāyaṃ nibodhentīti. ||22||

Cittako thero.

* 17, comp. Dhammap. 325.— 18, “mañño han ti pi pâtho” D.— pahiyati A, pahiyati BC, pahissati Da. D^b: pahiyati pajahissatiti maññe. Probably we should read, pahassati.— 19, comp. 877, Dhammap. 80, 145.— us^o namayanti, lārum namayanti CD, us^o damayanti, d^o damayanti AB.— Kulo AB, Kūlo C, Kuṇḍath^o and Kuṇḍalath^o D.— 20, n’ atthi mikanti j^o CD.— Uddāna: Kulo AB, Kulo C.— 22, Kārambhiya A, Kāyamviya B, Kāramviya C. D: Kāramviyan ti kāravam rukkham Kāraviṭṭi vā tassa vanassa nāmaṃ, tasmā Kāramviyan ti Kāramvanāmake vane ’ti attho.— *kijitā A, kalitā C, kalibhā B, kadditā D^a, kīravātakuklitā ’ti sītena meghavātena sañjātam kaljti mudhuravāssitam sassanta D^b.

Ahaṃ Jho Velugumbasmiṃ bhutvāna madhupâyâsam-
padakkhiṇaṃ sammāsanto khandhānaṃ udayabbayaṃ
sānuṃ paṭigamissāmi vivekam anūbrūhayan ti. ||23||

Gosālo thero.

Anuvassiko pabbajito, passa dhammasudhammatam,
tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ ti. ||24||

Sugandho thero.

Obhāsajātaṃ phalagaṃ cittaṃ yassa abhiñhaso,
tādisaṃ bhikkhuṃ āsajja Kaṇha dukkhaṃ nigacchasīti. ||25||

Nandiyo thero.

Sutvā subhāsitaṃ vācaṃ buddhassādiccabandhuno
paccavyādhim hi nipunaṃ vālaggaṃ usunā yathā 'ti. ||26||

Abhayo thero.

Dabbaṃ kusaṃ potakilaṃ usīraṃ muñjapabbajaṃ
urāsā panudahissāmi vivekam anubrūhayan ti. ||27||

Lomasakaṇgiyo thero.

Kacci no vatthapasuto, kacci no bhūsanārato,
kacci sīlamayaṃ gandhaṃ tvaṃ vāsi netarā pajā 'ti. ||28||

Jambugāmikaputto thero.

Samunnamayaṃ attānaṃ uṣukāro va tejanam
cittaṃ ujum karivāna avijjaṃ chinda Hārītā 'ti. ||29||

Hārīto thero.

Ābādhe me samuppāṇne sati me upapajjatha.
ābādho me samuppanno, kālo me na ppamajjitun ti. ||30||

Uttiyo thero.

Vaggo tatiyo. Uddānaṃ :

Nigrodho Cittako thero Gosālatthero Sugandho

Nandiyo Abhayo thero thero Lomasakaṇgiyo

Jambugāmikaputto ca Hārīto Uttiyo isīti.]

21, anuvassīlo AB, anuvassikaṃ ti C, anuvassiko and anavassiko Da Db: anassiko (sic) 'ti anupagato vassam anuvasse va anuvassiko . . . athava paccagatam anugatam vassam anuvassam tam assa atthiti anuvassiko, yassa pabbajitassa apapunnatāya na gaṇapagatam so evam vutto anuvassiko 'ti vut' m hoti — 26, saccavyādhim A, saccappadīhi (corrected into 'dhīhi) C, saccavyādhim B, paccavyādhim Da, paccasādhimti patipajji Db.— 27, Comp. 233, Apādāna 1c. di (Dr. Morris's MS.).— 28, kacci na vatthapasuto 'ti vi pātho D.— After p., the following words are given in ABC: tam kñci (ka. A) na hoti yato.— 29, samunnamayaṃ Da, 'unam' A, 'ddam' BC.— bhāda D.— Uddāna. It is not worth while to give the confused readings of ABC.

Phuṭṭho ḍamsehi makasehi araññasmim brahāvaṇṇe
'nāgo saṃgāmāsise va sato tatrādhivāsayo' ti. || 31 ||

Guhvāratīriyo bhikkhu.

Ajaraṃ jīramānena tappamānena nibbutiṃ
nimissam paramam santiṃ yogakkhemam anuttaran
ti. || 32 ||

Suppiyo thero.

Yathāpi ekaputtasmim piyasmim kusali siyā,
evaṃ sabbesu paṇesu sabbattha kusalo siyā 'ti. || 33 ||

Sopāko thero.

Anāsannavarā etā niccam eva vijānatā.
gāmā araññam āgama tato gehaṃ upāvisim
tato uṭṭhāya pakkāmiṃ anāmantetvā Posiyo 'ti. || 34 ||

Posiyo thero.

Sukhaṃ sukhattho labhate tad ācaram, kittiṃ ca papoti,
yas' assa vaḍḍhati
yo ariyam atthaṅgikam aṇjasam ujum bhāveti maggaṃ
amatassa paṭṭiyā 'ti. || 35 ||

Sāmaññakāni thero.

Sādhu sutam sādhu caritakaṃ sādhu sadā aniketavibhāro
atthapucchanaṃ padakkhiṇakammaṃ etaṃ sāmaññam
'akiñcānassa' ti. || 36 ||

Kumāputto thero.

Nānājanapadam yanti vicārantā asaṇṇatā
samādhiṃ ca virādhenti, kiṃ su raṭṭhaṃcariyā karissati.
tasmā vineyya sārambhaṃ jhāyeyya apurakkhato 'ti. || 37 ||

Kumāputtassa therassa sahāyako thero.

Yo iddhiyā Sarabhuṃ atthapesi so Gavampati asito anejo,
taṃ sabbasaṅgātigataṃ mahāmuniṃ devā namāssanti bha-
vassa pāragun ti. || 38 ||

Gavampati thero.

Sattiyā viya omatṭho ḍayhamāne va matthake
kāmarāgapahānāya sato bhikkhu paribbaje 'ti. || 39 ||

Tisso thero.

31, Tahūratitiriyaṭṭhera, Tahūratiriyaṭṭhera D. — 32, nimissam ABC, nirāmi
sam corrected to nimissam Da, nimissam ti parivattēyyam cetāpeyyam Db. —
34, upāvisi AC, upāvisam B. — pakkāmi AC, pakkāmin ti D, pakkami B. —
35, tad ācaram ADb, tadā varam BCDa. — 38, atṭhāpesi Da Db, paṭṭhi' ABC. —
devā ADa Db, devāpi BC. — 39 = 1162.

Sattiyā viya omaṭṭho dayhamāno va matthake
bhavarāgapahānāya satto bhikkhu paribbaje 'ti. || 40 ||
Vaḍḍhamāno thero.

Vaggo catuttho. uddānaṃ :

Gahvaratīriyo Suppiyo Sopāko ca Posiyo ca.
Sāmaññakāni Kumāputto Kumāputtasahāyako
Gavanpati Tissatthero Vaḍḍhanāno mahāyaso 'ti.

Vivaram anupatanti vijjutā Vebhārassa ca Paṇḍavassa ca,
nagavivaragato ca jhāyati putto appaṭimassa tādino 'ti. || 41 ||
Sirivaḍḍho thero.

Cāle Upacāle Sīsūpacāle patissatikā nu kho yiharatha,
āento vo vālaṃ viya vedhīti. || 42 ||
Khadiravāṇiyo thero.

Sumuttiko sumuttiko sāhu sumuttiko mhi tīhi khujjakohi,
asitāsu mayā naṅgalāsu mayā khuddakuddālāsu mayā.
yadi pi idham eva idham eva athavāpi alam eva alam eva ;
jhāya Sumaṅgala jhāya Sumaṅgala, appamatto vihāra
Sumaṅgala 'ti. || 43 ||

Sumaṅgalo thero.

Matamvā amma rodanti yo vā jīvaṃ na dissati,
jīvantam maṃ amma dissantī kasmā maṃ amma roda-
sīti. || 44 ||

Sānu thero.

Yathāpi bhaddo ājañño khalivā patitiṭṭhati
evaṃ dassamasampannaṃ sammāsambuddhasāvakan ti. || 45 ||

Ramañyavihārī thero.

Saddhāyāñam pabbajito agārasmā anagāriyaṃ,
sati paññā ca me vuḍḍhā cittaṃ ca susamāhitam.
kāmaṃ karassu rūpāni, n' eva maṃ byādhayissasīti. || 46 ||
Samiddhi thero.

40 = 1163. — Uddāna : Gahvatīriyo A, Gavhatīriyo B, Gaha tīriyo C. —
41 (= 1167), nabhaviv' ABC, agav' Da Db. — 43, khuddakuddālāsu mayā
(khuddh' A) ABC, uddhaudhālāsu mayā Da, uddhakuddālāsu mayā . . . khudda-
kuddālāsū ti pi kuṇḍa- (or, kucca-) kuddālāsū ti pi 'ti Db. — idham eva idham
eva ABC, idam eva Da, idam eva 'ti makāro padasamānikaro . . . gāmake thi-
tattā tāni asitādīni kiñcāpi imam (corrected into im) eva mama samāpe yeva tathāpi
alam eva tehitī r'tho Db. — 44, dissanti A, dissanti BC, dissati Da. The word is
explained by passanti (i.e. passanti). Comp. Dhammap. Atth. p. 404.

'Namo te buddhavîr' attlu, vippamutto 'si sabbadhi.
'tuyh' âpadâne viharam viharâmi anâsavq 'ti. || 47 ||

Ujjayo thero.

Yato aham pabbajito agârasmâ anagâriyam
nâbhijânâmi sampkappam anariyam dosasamphitan ti. || 48 ||

Saṇḍayo thero.

Vihavibâbhinadite sippikâbhirutehi ca
na me tam phandati cittam, ekattanirataṃ hi me. || 49 ||

Râmaṇeyyako thero.

Dharaṇî ca siccati vâti mâluto vijjutâ carati nabhe,
upasammanti vitakkâ, cittam susamâhitaṃ mamâ 'ti. || 50 ||

Vimalo thero.

Vaggo pañcama. uddânam :

Sirivaḍḍho Revato thero Sumaṅgalo Sâṇusavhayo
Ramaṇiyavihârî ca Samiddh'-Ujjaya-Saṇḍayo
Râmaṇeyyo ca so thero Vimalo ca ranaṇjajo 'ti.

Vassati devo yathâ sugîtam, channâ me kuṭikâ sukhâ nivâtâ,
cittam susamâhitaṃ ca mayham, atha ce patthayasi pavassa
devâ 'ti. || 51 ||

Godhiko thero.

Vassati devo yathâ sugîtam, channâ me kuṭikâ sukhâ nivâtâ,
cittam susamâhitaṃ ca kâye, atha ce patthayasi pavassa
devâ 'ti. || 52 ||

Subâhu thero.

Vassati devo yathâ sugîtam, channâ me kuṭikâ sukhâ nivâtâ,
tassam viharâmi appamatto, atha ce patthayasi pavassa
devâ 'ti. || 53 ||

Valliyo thero.

47, tuyhâpadâne viharê ABC, tuyhâpadâne viharim Dc. tuyham padâne vihar-
am . . . tuyham tava apadâne ovâdena gatamagge patipatticariyaya viharam
yathâbalam patipajjanto Dc. — 49, cihacihâbh' A, vihavivâbh' BCD (vihavithâ
'ti abhinham pavattaaddatâya [sic] vihavithâ 'ti laddhanâmânam parikkânam
abhinâdananimittam vi virâvâhetu ti attho). — sappik' ACDe, sippik' B.
sappikâbhirutehi vâ 'ti yippikâ vuccanti devakâparâṇâmakâ gelamūṇaṇṇakittati-
(or: 'kittaki-?) sadâraṇakâra-sâkhamigâ, mahâkalâkandakâ 'ti kee. sippikânam
abhirutehi mahâviravehi D. — sandati BCD, phandati A. — Uddâna: ranaṇjajo
AB, ranaṇjajo C. — 51, comp. F and 325 seq. — 53, Valliyo D, Valliko ABC.

Vassati devo yathā sugîtaṃ, chaṇṇā me kuṭikā sukhā nivâtā,
tassāṃ viharāmi adutvā. atha ce patthayasi pavassa devā
'ti. || 54 ||

Uttiyo thero.

Āsandiṃ kuṭikāṃ katvā ogayha Añjanavāṇaṃ.
tisso vijjā anupattā katāṃ buddhassa sāsanaṃ ti. || 55 ||

Añjanāvāṇiyo thero.

Ko kuṭikāyaṃ. bhikkhu kuṭikāyaṃ vītarāgo susamāhi-
tacitto.

evaṃ jānāhi āvuso amoghā te kuṭikā katā 'ti. || 56 ||

Kuṭivihārī thero.

Ayaṃ āhu purāṇiyā kuṭi, aññaṃ patthayase pavāṃ kuṭiṃ.
āsaṃ kuṭiyā virājaya, dukkhā bhikkhu puna navā ku-
ṭīti. || 57 ||

Kuṭivihārī thero.

Ramaṇīyā me kuṭikā saddhādeyyā manoramā.
na me attho kumārihi. yesaṃ attho tahiṃ gacchatha
nāriyo 'ti. || 58 ||

Ramaṇīyakuṭiko thero.

Saddhāyāhaṇi pabbajito, araṇṇe me kuṭikā katā,
appamatto ca atāpī sampajāno patissato 'ti. || 59 ||

Kosallavihārī.

Te me ijjhimṣu saṅkappā yadattho pāvisiṃ kuṭiṃ,
vijjā vimuttiṃ paccassaṃ mānūsayaṃ ujjuhan ti. || 60 ||

Sīvalitthero.

Vaggo chaṭṭho. uddānaṃ :

Godhiko ca Subāhu ca Valliyo Uttiyo isi
Añjanāvāṇiyo thero duve Kuṭivihārino
Ramaṇīyakuṭiko ca Kosallavhaya-Sīvalīti.

Passati passo passantaṃ apassantaṃ ca passati ;
apassanto apassantaṃ passantaṃ ca na passatīti. || 61 ||

Vappo thero.

55, Añjanam v² AC'Da, Añjanāv° BDh.—Añjanāv° viyo BC, Añjanavāṇiyo A.
D has both readings.—57, purāṇiyā ABD ("purāṇa" "dhagatā"), purāṇiyā C.
I think we ought to read purāṇikā.—59, ca deesi C'Da Dh.—Kosallavihārī A,
Kosallavihārī BC, Kosallavihārattthera and Kosallatthera D.—Uddāna: Kosal
A, Kosall° BC.—Añjanav° A, Añjanāv° BC.